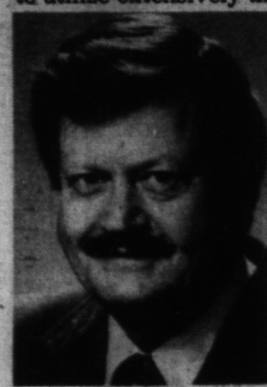


# Bold Missions needs 10,000 bi-vocational pastors

By Don McGregor

Dale Holloway figures the only way to fully accomplish the goals of Bold Mission Thrust is to utilize extensively the abilities of 10,000 bi-vocational pastors in the United States.



Holloway Church in Rankin County. Holloway is the pastor there. He is also the national consultant for bi-vocational ministries for the Home Mission Board. Thus he, himself, is a bi-vocational pastor.

He had been bi-vocational for 25 years before he joined the staff of the Home Mission Board, however, so he knows from first-hand experience about the field in which he provides leadership. His "marketplace" vocation is in education, and for 12 years he was supervisor of elementary education for Mississippi.

Holloway didn't intend to become a bi-vocational pastor. He was called to preach, and his aim was toward a full-time pastorate. He answered the call to the ministry when he was 14. He was one of 10 children of a Carriere, Miss., family.

He spent one year at Clarke College and then was graduated from Mississippi College. He was in the combat engineers in Korea between high school and college; and when he graduated from Mississippi College, he was married and had two children.

He also had a teaching certificate. Following what he felt was his direction in life, he was called to his first pastorate. He was the second pastor of the church at Louise. His

wife's father had organized the church.

Holloway soon found he could not provide for his family in a small, full-time pastorate. While at New Orleans Seminary, between terms, he heard a man from Kansas point out the need in that state for educators and preachers. One day his wife dropped him off beside the highway at 6 a.m., and by sundown he was in Altoona, Kan. The next day he was hired as an elementary principal, and he rented a house. After he moved his family there he gathered a group in an abandoned one-room school building and began a church.

Later Holloway began work on a master's degree in school administration at Pittsburg, Kan., and he was called to be interim pastor of First Southern Baptist Church in Pittsburg. He also now has a doctor of education degree.

"The call to prepare," he said, "is almost as intense as the call to minister."

Subsequently he enrolled at Midwestern Seminary at Kansas City. At that point he was

teaching, coaching, and was the principal at Hillsdale, Kan. The school allowed him to hire a substitute for the mornings in order to attend the seminary. He left home at 5 a.m. and drove more than 50 miles through the heart of Kansas City and took a three-quarter load at the seminary. He returned to the school at 12:30 to teach, coach, manage the lunch room, and take care of his principal's duties.

During this time Holloway was gathering a congregation and building a new church building in Paola, Kan. "If you are moving toward a goal," he said, "regardless of how difficult the circumstances are, that part of the journey is complete." The Lord provides the strength that each day demands, he added.

In 1963 Holloway came back to Mississippi to begin the church at Hoover Lake near Jackson. He had been called by the missions committee of Rankin Association to begin the work. He stayed there for 14 years until the church went full-time. He began the Day Star church in 1977.

For 21 years, however, he had been frustrated because he was not in a full-time pastorate. In October of 1977 he saw an article in Home Missions Magazine about bi-vocational pastors, and he realized why he was in that sort of ministry. He said it was the greatest life-changing lift he had experienced since he was saved as a Junior boy.

Holloway said he realized for the first time that he was not alone. There are 10,000 more like him in the nation. Before he had felt second-class, less than fulfilled.

In his work with the Home Mission Board, which he began in February of 1982, Holloway is busy spreading self worth to all bi-vocational pastors "from Anchorage to Miami." He is seeking to alert young Christian service volunteers of the need to choose a second vocation early enough, in high school or as college freshmen, he says. "It can be the vehicle to transport them to their point of ministry." And he seeks to provide means of con-

(Continued on page 3)

## Gandy named president, state Convention Board

L. Edward Gandy, pastor of First Church, Kosciusko, was elected president of the Mississippi Baptist Convention Board during the board's organizational meeting last week.

In a subsequent meeting, Louis Smith, pastor of First Church, Canton, was re-elected chairman of the Executive Committee of the Convention Board.

Other officers elected by the Convention Board in its meeting were Bartis Harper, pastor of Tylertown Church, Tylertown, vice-president, and Mrs. Elise Curtis of Gulfport, re-elected secretary.

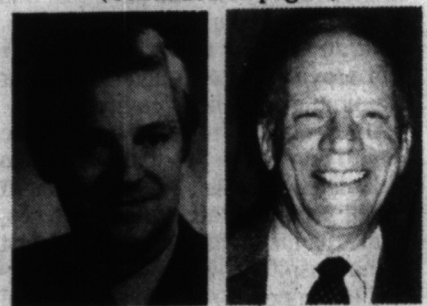
Named vice-chairman of the Executive Committee was Ingram Foster, layman of Prentiss; and Mrs. Curtis was elected secretary.

The Convention Board elected the members of its Executive Committee. They are Anthony Kay, pastor of First Church, Calhoun City; Dan Thompson, pastor of First Church, Ackerman; W. A. Fordham, pastor of First Church, Petal; Nathan Barber, pastor of First Church, Bay St. Louis; Foster; James Ruffin, pastor of Poplar Springs Drive Church, Meridian; Eddie Hamilton, pastor of First Church, Carthage; Ed McDaniel, pastor of First Church, Greenwood; Charles Bagwell, pastor of Mt. Vernon Church, Columbus; Smith; Donnie Stewart, pastor of First

Church, Holly Springs; and Milton Koon, pastor of Gaston Church, Booneville. The president, vice-president, and secretary of the Convention Board also are members of the Executive Committee. The president of the convention is an ex officio member of the Executive Committee. Joe Tuten, chairman of the Mississippi Baptist Education Commission, presented a policy statement from the commission that spoke to funding procedures for the Baptist colleges in the state in the light of the merger of Mississippi College and Clarke College. The policy statement was adopted by the Convention Board.

The statement points out that the convention voted to merge the two colleges and to continue funding Clarke College for four years, beginning in 1980 and continuing through 1983. Be-

(Continued on page 3)



Smith

Foster



Convention Board officers

L. Edward Gandy, center, pastor of First Church, Kosciusko, was elected president of the Mississippi Baptist Convention Board, during its organizational meeting last week. Other officers of the board are, left, Mrs. Elise Curtis, secretary, of Gulfport and Bartis Harper, pastor of Tylertown Church, Tylertown, vice-president.

## Three new Baptist Conventions now exist

By Craig Bird

NASHVILLE, Tenn. (BP)—Three Southern Baptist state conventions were organized this fall, joining 34 other conventions voluntarily affiliated with the Southern Baptist Convention.

Wyoming spun off from the Northern Plains Convention and Minnesota-Wisconsin and New England moved from fellowship status to full convention standing.

State convention meetings found Baptists addressing a wide variety of topics via resolutions and adopting budgets which reflected projected growth.

The 37 conventions adopted operating budgets for the coming year which totaled approximately \$305.5 million with several million dollars more approved in "challenge" sections above operating expenses.

The SBC's unified giving program, the Cooperative Program, got a big boost at the national level. Messengers in 22 states increased the percentage of state income to be sent to the national program, which underwrites worldwide mission and education efforts. Eleven states left their percentage contributions the same.

The only convention to cut its percentage was Northern Plains, which "reluctantly" stepped down from 17 percent to 10 percent when more than half of its income (but only a third of its overhead) was lost when Wyoming formed a separate convention. Even

that cut will be made up since Wyoming will send 20 percent to the national level.

The ordination of women was the most widespread controversy in the 1983 state meetings.

Resolutions concerning the ordination of women as ministers were introduced in seven states but debated only in five. In Georgia the resolution was withdrawn and in Missouri the resolutions committee declined to report it out. In both cases "a desire for unity" was given as a reason.

North Carolina and South Carolina passed resolutions saying the issue was one for each local church to decide while Tennessee okayed a resolution supporting the role of women in Baptist life which did not take a stand of any kind on the issue of ordination. A majority of West Virginia messengers opposed the ordination of women but recognized the right of each local church to decide the matter for itself.

But in Illinois and Oklahoma, debate was more strident.

In Oklahoma, an unsuccessful attempt was made to amend the convention's constitution to exclude messengers from churches which ordain women (or have charismatic practices).

Still, messengers overwhelmingly backed a resolution which said the ordination of women as deacons and ministers "deviates from the accepted

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"Everyone's got a creed"

## Baptist leaders respond to call for 'guidelines'

By Dan Martin

NASHVILLE, Tenn. (BP)—Leaders from all spectrums of the Southern Baptist Convention have responded with skepticism to a suggestion that the Southern Baptist Convention establish "guidelines of bedrock Southern Baptist belief."

The suggestion was made by SBC President James T. Draper, Jr., pastor of First Baptist Church of Euless, Texas, in a news conference in mid-November. He suggested a committee be appointed to draw up some "irreducible minimums" of things Baptists believe.

He cited four things he said are "bedrock belief." They include the full divinity and humanity of Jesus Christ, substitutionary atonement by Christ for the sins of mankind, justification of God's grace through faith, and belief in the bodily resurrection of Christ.

Secular news reports of Draper's suggestion caused confusion among Southern Baptists because they used the term "creed." Draper told Baptist Press he did not use the term creed, and added "creed is a red-flag word for Southern Baptists."

He explained the term creed comes from a Latin word—credo—which means "I believe. What I am saying is that we do believe something."

"No matter what they say, Baptists have got a creed—everyone's got a creed. We do believe in something. We have a statement of faith and a confession of faith. They are creedal in a sense."

Draper said he made his suggestion in an effort to be reconciling. "We have been arguing, but here are some things—bedrock things—we can agree on. I had no intention of suggesting we use this to beat people on the head with."

"I in no way implied I wanted to bind anybody, or require anyone to do anything. I am not starting a witchhunt. I suggested this as an affirming thing and do not want to force anything on anybody. But I do believe we need to affirm some of our cardinal truths."

Draper noted the principles he enunciated were things denominational employees should have to ascribe to for continued employment. "Those who are recipients of Cooperative Program funds ought to have to ex-

press some commitment to something."

Daper added that the six Southern Baptist seminaries "require professors to sign statements" of faith. "If that is not creedal, I don't know what is. A creed is something you have to sign and adhere to. Maybe what I am suggesting is not as far out in left field as it may seem."

Generally, Draper's suggestion has met with confusion and skepticism from Southern Baptist leaders. Some are uncertain what he is calling for, while others are skeptical of the notion.

John M. Lewis, pastor of First Baptist Church of Raleigh, N.C., and a member of the SBC Executive Committee, called it "a horrible idea in the light of Baptist history and Baptist theology. It's going to be one of the most divisive things that has happened to us."

Lewis added: "What's wrong with the Baptist Faith and Message statement (a 17 point and preamble statement of faith adopted by the SBC in 1963)? I think that says a lot more than

he said in his four points. The most important part (of the BFM) is in the preamble which indicates it is a guide for understanding and should not be imposed on anyone."

Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, is "lukewarm" to the idea.

"While I respect the president (Draper) tremendously, I don't really see the need for going any further than the Baptist Faith and Message statement. I do not think the problems (in the denomination) relate to the inadequacy of our confessions. I think the problems relate to the unwillingness of our institutions and agencies, in some cases, to see to it that all they do corresponds to the statement of faith adopted by the convention," he said.

The problem, he concluded, "will not be solved by writing more creeds or confessions," and will not be solved until some agency leaders "have a willingness to cooperate and not play language games," and to have "absolute integrity" in conforming to what the SBC perpetuates.

(Continued on page 4)

## Sunday School designer honored

The memory of Mississippian Arthur Flake, designer of Baptist Sunday School organization and administrative methods, was honored during the Mississippi Baptist Convention in Jackson recently.

A plaque was presented to First Church, Winona, by the Southern Baptist Historical Commission, the Sunday School Board, and the Mississippi Baptist Convention.

Lynn May, head of the Historical Commission, presented the plaque to the church in care of Jerry Mixon, pastor, with Flake's daughter, Mrs. John Gerber of Memphis; Grady Cothen, Sunday School Board head, and Earl Kelly, executive secretary of the MBCB, as co-presenters.

Mixon reported that the plaque will be unveiled in a special service at the church Jan. 29, 1984, at the conclusion of a Sunday School enrollment campaign.

Flake had been a leader in First Church for several years when he joined the Sunday School Board staff in 1909.

The inscription on the plaque is a testimony to Flake's life and service. It reads:

ARTHUR FLAKE

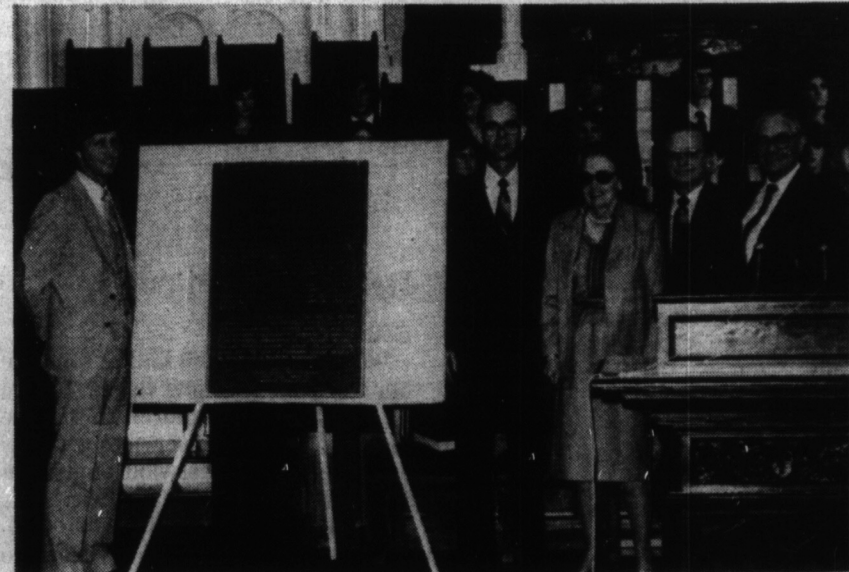
1862-1952

"Born in Fayette County, Texas,

converted at age 31 in Meridian, Mississippi, this layman became a leader in Winona First Baptist Church, launched the first Mississippi Baptist Young People's Union in Winona (1895) and led in organizing the Mississippi State B.Y.P.U. Convention (1899).

"His major contribution was in the field of Sunday School development, pioneering Southern Baptist Sunday School work in organization and program. Employed by the Sunday School Board SBC, he served as field secretary (1909-20) and as secretary of the department of Sunday School administration (1920-36). He is best known for his use of the "Flake Formula" (a five step formula in building a Sunday School—know the possibilities, enlarge the organization, provide a place, train the workers and go after the prospects).

"He also led Baptists to use the six-point record system, the standard of excellence, the officers' and teachers' meeting and the associational enlargement campaign. He created Sunday School administrative literature including the "Sunday School Builder." His best known book was "Building a Standard Sunday School." He was buried in Baldwin, Mississippi."



On the platform with Jerry Mixon, Lynn May, Mrs. John Gerber of Memphis, Grady Cothen, and Earl Kelly is a plaque honoring the memory of Arthur Flake, designer of Baptist Sunday School organization and administrative methods. The plaque will hang at First Baptist Church, Winona, where Mixon is pastor, and where Flake was once a staffer.

## Darlene Hill appointed as semester missionary

Darlene Hill, a student at Mississippi College, has been appointed as a semester student missionary by the Mississippi Baptist Student Union.

Miss Hill, a junior elementary education major, will begin service in January at the Friendship Center in Nagoya, Japan. Her work will include teaching English classes for all ages, helping in housekeeping and groundskeeping,

involvement in a local church's English Bible study, and leading in other activities.

The job description calls for a 60 hour work week, 10 a.m. to 10 p.m. Missionaries Bill and Linda Holloway will be her advisors.

Miss Hill's assignment will continue to July.

The daughter of Mr. and Mrs. Carlie Hill of Jackson, Miss Hill was a student summer missionary to Newport News, Va., last summer. Her father is bus minister at Parkway Church, Jackson, where Miss Hill also is a member.

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## Editorials

## U.S. ambassador to the Catholics

In 1867, 116 years ago, the United States Congress wisely adopted legislation that prohibited providing funds for an ambassador to the Vatican. Regrettably, in 1983 that prohibition has been repealed.

The rationalization was the same as that used with any other creeping change. The statement was that this does not establish the necessity of an ambassador to the Vatican but simply makes such an establishment a possibility.

Rest assured, however, that there will be an ambassador to the Vatican unless something is done immediately. The political power of the Catholic vote will see to that.

Under normal circumstances we would have to say that if a group has that kind of power in our democratic system, then it deserves what its power can obtain for it. But we have a conflict. To maintain our democratic system we also have determined that we must maintain a separation of

church and state. To send an ambassador to the Vatican violates that principle completely.

The claim that the Vatican is a sovereign state is true, but it is true because the Vatican is a dictatorship and a closed society, and no one other than Catholics can get in. Therefore it retains its separate nature, and it also retains its religious nature. We don't send ambassadors to the Anglican Church or the Eastern Orthodox.

To complicate matters, the Vatican has the ability to exert a significant influence on a sizeable group of American voters.

This is in no wise a commentary on the Catholic church, the way in which it conducts its business, or the religious concepts of its adherents. It is a political discussion. It is a discussion of the wisdom of using taxpayers' money to send an ambassador to a religious community.

Both houses of Congress have passed the bill that repeals the prohibition

against funding a Vatican ambassador. The President has signed it. Yet, in the words of Yogi Berra, erstwhile New York Yankees catcher and big league manager and coach, "It ain't over 'til it's over." And it's not over yet.

For an ambassador to be appointed to the Vatican the necessary money would have to be appropriated by the Congress; or the State Department would have to shift around some funds already appropriated for fiscal year 1984, which started on Oct. 1.

The word on the latter course of action is that the State Department is likely to test the waters of the appropriations committees of the House and Senate before it begins shifting funds. It is required to report to the appropriations committees that it is making such shifts, and the State Department depends on the appropriations committees for its complete funding. Therefore, any reticence on the part of a sizeable portion of an appropriations committee is not going unnoticed by

the State Department.

The proper way to provide the funds necessary would be for the appropriations committees to make them available. The committees could do it either by supplemental funding in the 1984 fiscal year or put the necessary funds in the 1985 budget.

In all three instances the appropriations committees of the House and the Senate are key elements. Jamie Whitten, congressman from Tupelo, is chairman of the House appropriations committee. Both Sen. Thad Cochran and Sen. John Stennis are members of the Senate appropriations committee.

Any Mississippian who feels that sending a full-fledged ambassador to a religious organization is not only an unwise concept but also contrary to the dictates of the U.S. Constitution should get in touch with all of these men immediately. They are in places that will count as this drama begins to unfold.

It's not over yet, and the idea of having an ambassador to the Catholic church needs to be stopped.



## Faces And Places

by anne washburn mcwilliams

## Fugitive from Communism

Last week at the Silver Palace of the Mediterranean Academy in New York City, the Knights of Malta presented their prestigious Peace and Justice Award to Cornel Petrassevich, and gave him the title, Knight of Humanity. Among the few who have received this award are Truman, John Glenn, Werner von Braun, Nixon, and Kissinger.

Petrassevich is a medical doctor who specialized in gynecology and obstetrics. An American citizen now, he came to this country as a fugitive from Communism who kept him in prison in Rumania for 16 years. In 1982, an invention of his was patented, and he gave the property rights to the U.S. government. It is a surgical retractor that provides its own light source for illumination of a body cavity.

After retiring from the U.S. Public Health Service last year, he moved to Philadelphia, Miss., where he was at one time on the staff of the Indian hospital. His niece, Silvia, is pharmacist at that hospital now, and Silvia is married to Kenneth Breakfield, nephew of my Baptist Building friend, Mildred Tolar. Thus I met the distinguished doctor, when Mildred introduced him to me; at Kenneth and Silvia's new house, which includes a suite for him.

Knight of Humanity. The title fits him. His blue-green eyes reflect his infinite patience, his kindness. From him emanates an aura of electric energy. The spiritual depth, the mental brilliance of this man fill his face with a sort of glow. Even Kenneth's dogs could feel his gentleness, for they followed his car when I went with him to see his library, in the house where he is completing a book on physiology and expects soon to begin his memoirs. His books include volumes in the five languages that he speaks—and range from medicine to history to classical literature, and the prayer book that belonged to his mother in Rumania.

As I talked with him, I thought, "Surely he has suffered more than anyone ought to be asked to suffer." Many have told him to rest now and enjoy his freedom, but he says, "I cannot be silent." He travels constantly across the U.S., and in other countries, lecturing and warning of the evils of Communism.

His story is beyond my ability to comprehend. It is hard to believe that people in other parts of the world are called on to test their faith in God. But he said, "I know of priests and political leaders in one small country in eastern Europe who were willing to suffer and die because they believed in their church and in the right to be free." During his boyhood in a Rumanian

village, he dreamed of becoming a forestry engineer or a chemical engineer, for he loved plants and animals. After his family moved to Bucharest, he went one day to search for the university's school of forestry so he might apply there. Along the way, the wind blew his hat off. Chasing the hat, he wound up at the wrong place—the school of medicine. For a lark, he applied there instead—and passed the test. "But I don't want to be a doctor," he told his mother. "You can help your fellow man more as a doctor," she said, so he took her advice.

In 1943, he was graduated from the University of Bucharest and then served in military hospitals until the end of World War II. Afterward, as a physician in Bucharest working at the YMCA, he was a friend to many British and American officers. (When Soviet troops confiscated state crop reserves, all the federal gold, and almost all the cattle, this was contrary to the peace treaty, and Petrassevich voiced his disapproval.)

After the British and Americans left in the fall of 1948, the Soviets cracked down on the Rumanian Byzantine Rite Catholic Church. (Petrassevich and his family were Catholics.) They raped and beat and imprisoned nuns, and arrested the priests and monks. By the end of the year they did away with that church altogether and with all churches that would not sign an agreement not to protest the atheistic Communist regime.

Then they took at least 400,000 political prisoners—lawyers, teachers, generals, doctors. . . and only an estimated 7,000 lived through the hardships that followed. At 2 a.m. on Dec. 19, 1948, Communist leaders arrested Cornel Petrassevich. "It was the end of my life," he wrote later.

He was tortured and starved and kept in windowless prisons, a small light bulb burning day and night. His property was confiscated. For many months, he sat in chains. For three years he worked 10-hour shifts in lead mines. His hearing failed in one ear. His food usually totaled no more than 400 calories a day, a little barley, sometimes a bite of marmalade, rare "treats" of tendons and entrails. At his "trial"—he was allowed no defense—in 1950, he was sentenced to 15 years in jail, for "high treason."

"We had no books, no papers, nothing of worth to do. One day I was caught sewing a miserable rag shirt and as a result was kept in a dungeon five days and nights."

But he found a way to keep his sanity. (Continued on page 5)



Cornel Petrassevich, retired physician, is writing his memoirs. He spent 16 years in Communist prisons. Behind his desk in Philadelphia, Miss., hangs a collection of memorabilia from his native Rumania. At upper left is a photograph of his parents.

## Tax credits derailed for now

Mississippians can be pleased by the fact that our two senators, John Stennis and Thad Cochran, helped to lay to rest the effort to make federal tax monies available to private schools, including religious schools, in the form of tax credit for tuition paid.

The bill came up before the Senate while the Mississippi Baptist Convention was in session. President James Yates alerted the convention to the situation and urged the messengers to contact the senators. Later in the convention session the messengers passed a resolution opposing tuition tax credits almost without opposition.

The bill was tabled in the Senate, which effectively killed it, for there was not time for it to be brought up again during this congressional session.

Stennis and Cochran both voted in favor of tabling the bill.

A new congressional session will get under way next year, and tuition tax credits may be brought up again. Hopefully, the idea will fare no better next time than it did this time if it does come up again.

Anytime federal money favors a religious effort the principle of the separation of church and state is violated. This would be true even if the tax break were simply in the form of a deduction, which would mean that the public treasury would miss receiving only a percentage of that tax dollar that it was supposed to get. With tuition tax credits, however, the treasury loses the entire dollar. Tuition tax credits allow the taxpayer to take the amount of

tuition, up to a specified level, directly from the taxes that he owes the government. A deduction is different in that it is taken from the gross salary and then the regular tax rate is applied. Therefore the public treasury loss is much less in the case of a deduction than in the case of tax credit.

But, again, even a deduction is bad if it causes the public treasury to lose money in favor of a religious effort.

It would not be right for the Presbyterians, for example, to ask the Baptists to help them educate their own children in their Presbyterian schools. If the Presbyterians, or Catholics, or Mormons, want to educate their children in their schools, they should pay for it themselves and not ask others to

help.

By the same token, Baptists should not look to other denominations for help through taxes to help finance Baptist schools.

Some will argue that the money would go to families rather than schools and therefore would not constitute a violation of the separation of church and state. In the final analysis, however, the money would get to the school in the form of tuition; and, because it would be available, would allow the school to charge more for tuition without it's costing the family more.

Religious schools could use all of the money they could get. There is no debating that. They don't need to get it from the public treasury, however.

## Guest opinion

## The presence of the Lord

**Editor's note:** The Baptist Record does not normally run material of the nature that is presented here. These are two powerful testimonies, however, of the presence of the Lord in time of need. I felt they needed to be shared. One comes from the bulletin of First Church, Brookhaven, and is the testimony of the pastor, Robert E. Self. The bulletin was dated Sept. 22, 1983. The other is the testimony of Tommy Purvis, county agent of Tishomingo County, following the death Aug. 6 of his 12-year-old daughter, Stacey, due to cystic fibrosis. It was sent to us by Stacey's grandfather, Enoch Purvis, pastor of Palmer Church, Ripley.—Editor

## A second with Self

Georgia Marie Caviness Self, 63, was promoted to her heavenly home last Tuesday night. She was my mother and I loved her as any son loves his mother.

When I set out studying for the ministry in 1961, she and my father gave me a Bible. Dog-eared now because of years of use and rebindings, it still contains a page on which she wrote about being "careful to do the little things in life."

Mother was great with the little things. The smallest favor done to her just made her bubble. She would often feel embarrassed by our attention and if we didn't watch her, she would take whatever we gave her and give it back to the grandchildren. It speaks of her spirit.

Mother was a devoted Christian. Her's was a practical kind of faith that worked day to day. She seldom speculated about any theological trivia nor was she interested in judgmental stances. She just gloried in being forgiven and living that out day to day.

I told you some time ago about really facing her death. It came after two nights and a day beside her in CCU that I saw her go into coronary arrest three

times. I remembered her agony of expression when I came to CCU after the third episode. She was covered with the various apparatus of emergency medicine. Pain and fear for the moment were evident in her face.

As I looked down, she motioned with her eyes for me to come closer. Leaning near, I knew that she was trying to say Romans 8:28. Then . . . "Don't leave me . . ."

On the way home a few days later . . . after the doctors had told us to not expect much . . . I stopped in a roadside park and there, through a moment of prayer, I faced her death.

I prayed . . . for her comfort, even if that meant her promotion. I prayed for calmness for myself that I might be a witness when it came. I prayed for grace to testify at funeral about the influence she had on us . . . an unusual request.

Yet . . . God granted each request. I've never seen his grace so powerfully displayed in my life. He was glorified and mother would have been glad.

## A father's testimony

The first thing I remember about Stacey was how small she was and the sparkle in her eyes. When she went to surgery at one and one-half days old,

she looked so tiny and helpless; but little did I know what a fighter she would prove to be.

After five months of hospital care, including many near scrapes with death, that sparkle was still there; and she smiled more than any other expression. Being five months behind didn't hamper her from catching up and getting the most out of life.

On trips to cystic fibrosis clinics I would see children held in the grips of this terrible disease and cause myself to think that Stacey would never be like them. She gave little thought to the fact that she was handicapped—still getting the most out of life. Only once or twice did she ask the question—Why did God make me be sick?

Stacey was a very inquisitive child—asking many amusing and important questions during her 12 short years in my life. However, the most important question she ever asked was—Daddy, how can I be saved? Of the few things I have accomplished in life, telling Stacey and Dorian how Jesus and he alone provided a way for their salvation and eternal security was the greatest!!!!

So you see, I have nothing to regret, because Stacey has accomplished more than some people who have lived

long lives. She was happy, an inspiration to others, loved her friends, and most of all—she knew the Lord.

By being saved young, she didn't have to worry about being better than some hypocrite or admitting to some evil lifestyle. She simply realized that she needed the Lord in her life and asked him to come in.

I feel her knowing the Lord helped her accept her worsened condition these last two years which included 10 trips to the hospital. When one of her cystic fibrosis friends was dying last fall, Stacey assured her own mother that the boy would be "ok" because he knew the Lord.

Wouldn't it be a shame to live an entire life and miss this most important opportunity which Stacey took advantage of? Her life was an example, blessing, and an inspiration to others. She had a purpose in life and peace of mind in death.

If someone today could follow that example and know Jesus as a result of Stacey's life, her suffering would be greatly rewarded.

I'll see Stacey again as the song says: "Soon and Very Soon." Hopefully everyone under the sound of this testimony can say the same.

Jesus has provided the way for all!

## Letters to the Editor

## Help for the blind

Editor:

We are looking for children who are blind or who have low vision. We are looking for these children so that we may tell them about services and educational opportunities which may benefit them for the rest of their lives. Many people do not realize that children with 50 percent loss of vision are eligible for these services and benefits.

If you know a school-age child (or even a baby) who is visually handicapped, please tell them where they can obtain this information. Call either the Mississippi School for the Blind at 982-6174, or the Mississippi Council of the Blind at 932-4338.

There is no fee attached for the assistance that is available.

Billie Jean Hill, president  
Mississippi Council of the Blind

## Word of appreciation

Editor:

This letter is really addressed to the legion of our friends throughout Mississippi who in many and varied ways have expressed their prayerful support for the Lloyd family during the days of our recent loss. Our daughter, Linda, was on her way back to Samford University, where she was a senior, when she was involved in an automobile accident in which she instantly died.

In the couple of weeks that have followed, we have been totally overwhelmed, not only by the wonderful

family of First Baptist Church, Starkville, but by the great family of faith in the churches of the Mississippi Baptist Convention. We have had phone calls, letters, and cards from literally hundreds of pastors and friends across the state. Dozens of churches sent us word that they were praying for us in their prayer meetings on the Wednesday following Linda's death. As a convention you paused in the midst of a busy session to weep your prayers to our caring Heavenly Father for our broken hearts and grieving spirits. There is no way words can adequately say "thank you," but it has been a tremendous support to us to know that our wealth of friends across our state have been undergirding us with love and prayers during these days.

Our earthly parents and our Heavenly Father taught us that the only way to respond to a gift was to say "thank you." Linda was a great gift from God to us. While we do not profess to understand, we look back with thanksgiving for those beautiful 22 years, and we look ahead with the great hope that characterizes our Christian faith.

In the present we have found God's grace and strength to be perfectly adequate for all of our needs. One of the truly great ways through which God is providing this for us is through the tenderness, compassion, and prayerful support of our many caring friends across Mississippi. Thank you for loving us.

Ray and Gretta Lloyd  
Starkville, Miss.

## Use of labels

Editor:

Unlike much "truth" today which is relative to the circumstances and persons involved, God's truth as recorded in the Bible is ultimate and never-changing. However, our Lord has given no particular group or individual the last word concerning interpretation and understanding of his Word.

Mr. Paul Z. Ball has a great liking for the term "so-called" and has applied it to any church or Christian who does not believe exactly like himself.

Perhaps we should be reminded that in Romans 16:1 Paul speaks with much fondness and respect concerning Phoebe, whom he refers to as a sister and servant. The literal Greek word for servant here means deaconess.

In this day and age which does tend to worship the creature rather than the Creator, it is important that we stand fast to our beliefs concerning God and his revelation to us. But to label as "heathen" and "heretic" all Christians who disagree does not reflect the spirit of Christ.

Jimmy McFatter, pastor  
Ebenezer Baptist Church  
Bassfield

By A. D. 2,000, the 10 largest cities will be in Asia (6) and Latin America (3), with Mexico City the largest and New York the only North American city represented. Probably none will be found in Europe or Africa.

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# Bold Missions needs bi-vocational . . .

(Continued from page 1)

necting volunteers to opportunities. Holloway points out that of 2,500 seminary graduates last year, 1,500 found no place of meaningful ministry.

He continues: "The problem is not that there are too many volunteers. For instance, one association in New York has 25 million lost people. This is more than the total population of 60 countries where we send missionaries. The key is the man who can support himself and supply pastoral leadership in new areas. The bi-vocational man in the South should realize the needs in new work areas. He has a reluctance to move. I can't believe that the distribution of leadership as it is now is God's plan."

He sees a need for bi-vocational men in the

South, however, in multi-staff situations. They could serve as music directors, religious education directors, and youth directors. If this ever caught on and was amplified it would enhance the person's ministry and broaden it considerably. "There is a greater need here than for pastors," he said. He added that such areas of ministry offer a way back into the ministry for some who are now out of it.

Hollis Bryant, consultant in the Cooperative Missions Department of the Mississippi Baptist Convention Board, said he had never known a bi-vocational pastor to burn out. "They can work off stress from one to the other," he said.

Holloway noted that two-thirds of Southern Baptist churches have fewer than 300 mem-

bers, an average Sunday School enrollment of 150, and average attendance of 75. "How many can pay full-time preachers?" he asked. "There are a lot of churches hurting and a lot of preachers hurting because of inadequate resources and inadequate challenge. A very small church cannot provide enough challenge for all of a man's time," he said.

When Holloway returned from Kansas to start the church at Hoover Lake, he first became a counselor in Florence High School. Then he moved to Sunflower County as assistant superintendent in charge of instruction. Then for 12 years he was supervisor of elementary education for the state.

His work with the Home Mission Board takes him all across the United States conduct-

ing conference for bi-vocational ministers and their wives. He has made two video tapes on bi-vocational ministers for national use. They are built around the ministries of Mississippi bi-vocational pastors Wayne Burkes, who is a pastor, a colonel in the Air Guard, and a state senator; Ken Cook, who is a newscaster with Jackson radio and television stations; and Granville Watson, who is a farmer and director of missions for Sunflower Association.

Holloway wants to get the word out that bi-vocational pastors are not part-time preachers. "Their call is just as real as anybody's," he declares.

"Hardin-Simmons University in Abilene, Texas, was started by a group of cattlemen-ministers," he points out.



Gift checks blockage

Paul Pryor, Mississippi Baptist Medical Center's executive director, expresses appreciation to Mrs. Grace Billups of Greenwood for her donation which was used to purchase equipment for MBMC's new non-invasive lab. Dedicated in memory of Mrs. Billups' daughter Alleta Billups Saunders, the lab now contains equipment which determines whether there is blockage in arteries of the legs, arms and neck and veins of the legs and arms without the use of x-rays or needles. Pictured from left are Pryor; Mrs. Billups; and Mrs. Grady Collins, Mrs. Billups' nurse.

## Three new Baptist state conventions on roster

(Continued from page 1)

faith and practice of Southern Baptists, and creates discord among our fellow churches." The resolution stopped short of demanding churches not engage in the practice, but encouraged churches to refrain from the practice.

Later, messengers voted down resolutions "to recognize and honor the autonomy of the local church" and to "reaffirm support" for an article of the Oklahoma Baptist Convention constitution which forbids the convention to write creeds or exercise ecclesiastical control over the churches.

The Illinois Baptist State Association, for the first time in its history, seated messengers from a church (Cornell Avenue Baptist Church in Chicago) with a woman pastor.

A move to bar Cornell's messengers because the church had "committed scriptural heresy" was ruled out of order by the convention president. Messengers then sustained his ruling, 509-189. With little opposition the convention approved a resolution which explained the action "does not reflect a statement of biblical interpretation, but (is) only a statement of the constitutionality of the seating of messengers."

Another adopted resolution said the messengers recognized the disagreement (over the ordination of women) "reflects honest differences of interpretations of the scripture" and encouraged Baptists to "demonstrate a spirit of conciliation as we all continue to seek a better understanding of God's Word."

Numerous conventions went on record urging the legal drinking age be raised to 21; opposing the Reagan administration's plan to send an official U.S. ambassador to the Vatican; commenting on international situations in Lebanon and Grenada, and opposing the spread of gambling and pornography.

South Carolina Baptist significantly altered the abortion policy of Baptist hospitals in that state by limiting abortions to situations of "documented" rape or incest or for preservation of the physical life of the mother. The earlier policy had allowed abortions to protect the mental health of the mother.

In Virginia, a resolution to request Virginia Baptist Hospital in Lynchburg remove the word "Baptist" from its name because of its abortion policy was turned back. Instead messengers adopted a strongly worded commendation of the institution.

The Baptist Joint Committee on Public Affairs, the focus of controversy for several years, came under attack in Alabama. After an hour long debate (which saw two Alabama members of the SBC Executive Committee on opposite sides of the issue), messengers asked that funding for the BJCPA be totally withdrawn.

The SBC provides 80 percent of the BJCPA budget. That funding is voted on, along with all other budget items, by messengers to the annual SBC meetings each June.

James Dunn, executive director of the agency, was the focus of much of the debate. The resolution noted Dunn's membership in People For the American Way, which it describes as an organization "some of whose founders and supporters espouse philosophies which are contrary to biblical principles and decency and morality."

Only two conventions, Northwest and Minnesota-Wisconsin, took positions on the issue of admitting Canadian churches into the SBC. Both are in favor.

Kansas-Nebraska and Nevada elected their first layman presidents while Louisiana elected only its second lay president in 23 years. Women vice presidents were elected in Arizona, Florida and Northwest.

Two other issues with long histories in Southern Baptist life surfaced. California messengers affirmed the "infallibility and authority of the Bible" but they declined, in a close vote, to add the word "inerrant" to the statement. Also, a Colorado church which accepts "alien immersion" (people baptized by churches other than Southern Baptist) was refused seating for its messengers.

However, most news reports from the conventions emphasized the tranquility of the meetings and the stress on growth through evangelism.

(Craig Bird is BP feature editor.)

## Nativity date to be considered in conference

Is Christmas really the birthday of Jesus? This question and others related to the chronology of the birth of Christ will be the subject of a day long Nativity Conference to be conducted Dec. 16, at Mississippi State University.

Conference participants include scholars of New Testament studies, history, and archaeology from throughout the United States and England. Among these will be Dale Moody, professor emeritus of theology at Southern Seminary.

The public is invited to attend and participate in all of the sessions. The program will begin at 8:30 a.m., in the third floor, small auditorium of the Union Building on the MSU campus.

Campus sponsors of the conference are the Cobb Institute of Archaeology and the Department of Philosophy and Religion. For a detailed program and further information, interested persons should contact the Cobb Institute of Archaeology at Mississippi State University, Drawer AR, Mississippi State, Mississippi, 39762. Telephone (601) 325-3826.

Security is not the absence of danger, but the presence of God no matter what the danger.

## Gandy is MBCB president

(Continued from page 1)

ginning in 1984, the statement establishes an eight-year phase out of funding for Clarke College as a separate institution. It would begin Jan. 1, 1984, and continue through Dec. 31, 1991.

Previously, the portion of the Mississippi Baptist Convention's support for Christian education that has been allocated for administration has been divided four ways equally for the four institutions. The statement establishes a formula providing 30 percent for administration from the total convention fund with a decreasing amount going to Clarke each year and an increasing amount going to each of the other three colleges. The 1984 amount will be three percent less than the previous 25 percent for Clarke with one percent added to each of the other three. The Clarke percentage will decrease by three percent per year until 1990, when it will receive 4 percent; and Clarke will be phased out completely in 1991. In 1991 the other three colleges will each get 33 1/3 percent of the total.

The remainder of the operations allocation will remain as it is with 50 percent of the total going to the colleges on the basis of enrollment, 10 percent for graduate education based on enrollment, nine percent for ministerial education, and one percent for expenses of the Education Commission. Enrollment figures are based on a full-time equivalent figure, or the total number of semester hours being taught divided by 12 for undergraduate work and nine for graduate work.

The Education Commission recommendation was adopted to continue the current capital needs allocation, which ends in 1985, according to the present formula (divided among four colleges). Also adopted was the recommendation that the next capital needs allocation be divided among three colleges. The Convention Board adopted in addition the Education Commission proposal that in view of the fact that the convention's action in merging Mississippi College and Clarke College was intended to reduce the number of colleges from four to three, "no separate funding or special allocation be made for satellite campuses unless and until the convention makes a decision otherwise."

The Education Commission report pointed out that there are 4,247 full-time students in Mississippi's Baptist colleges based on the full-time equivalent formulas. Of these there are 2,969 undergraduate student plus 325 special students for a total of 3,294. In addition

there are 953 graduate students, including those enrolled in the Mississippi College law school.

Blue Mountain College has 283 students, including 24 specials, based on the full-time equivalent formulas. It has no graduate students. Clarke also, of course, has no graduate students and has 125 freshmen and sophomores plus one special student. At Mississippi College the totals are 1,569 undergraduate students (full-time equivalents) plus 51 specials for a total of 1,620. The 764 graduate students bring the total to 2,384. At William Carey the totals are 1,016 undergraduate students and 249 specials for a total of 1,265. The graduate student body of 189 brings the overall total to 1,454.

Included in these totals are the ministerial students, also based on the full-time equivalent formulas. Blue Mountain has 70, Clarke has 47, Mississippi College has 196, and William Carey has 132. This is a total of 445 ministerial students (full-time equivalents) in the Mississippi Baptist colleges.

For the four colleges the 1984 budget distribution will be administration, \$930,000; instruction, \$1,550,000; graduate, \$310,000; ministerial, \$279,000; and Education Commission, \$31,000. This totals the budget figure for the year at \$3,100,000.

In additional organizational procedure the Convention Board named the members of its six committees. Those named first in each case are the chairman. Members of the Budget and Cooperative Program Promotion Committee are Powell Ogletree, Hattiesburg; Bartis Harper, Tyler, Texas; Eddie Hamilton, Carthage; Marvin Bond, Starkville; Leo Barker, Baldwin; and Jerry Mixon, Winona.

Members of the New Church Expansion Committee are James Bryant, Taylorsville; Joe Ratcliff, Collins; J. Edd Holloman, Heidelberg; Mrs. Arthell Kelley, Hattiesburg; Charles Holifield, Liberty; and Ingram Foster, Prentiss.

For the Church-Minister Relations Advisory Committee the members are Ronnie Massey, Meridian; Charles Bagwell, Columbus; Alton Yarbrough, Grenada; W. L. Compere, Newton; Larry Otis, Tupelo; and Grady Collins, Philadelphia.

On the Assembly and Camp Programs Committee are Ed McDaniel, Greenwood; Mrs. Elise Curtis, Gulfport; Howard Smith, Vicksburg; Dan Thompson, Ackerman; Donnie Stewart, Holly Springs; and Odean Puckett, Natchez.

## Baptist world youth meet in Argentina takes shape

By Jim Lowry

NASHVILLE—Plans for the 10th Baptist Youth World Conference in Buenos Aires, Argentina, July 11-15, 1984, took a giant step toward completion at a recent meeting here of 43 representatives from eight countries and 13 Baptist groups.

For Baptists in Argentina, the Youth World Conference will be the first opportunity to receive nationwide attention in the media.

The Argentine Baptists are of the opinion that an influx of more than 6,000 Baptists from around the world will be a tremendous witness to residents there to undergird their efforts in evangelism.

Five sessions are planned in which all conferees gather for a worship service interpreting parts of the conference theme, "Jesus Christ—The Truth: Our Faith, Our Commitment, Our Peace." In each of these sessions,

### Retired missions director dies

William Cecil Smith, 73, died Dec. 2 at home in Carthage. Funeral services were held at 2:30 p.m. on Dec. 4 at First Church, Carthage. Burial was in County Line Cemetery.

Smith was a retired Baptist minister and retired director of missions for Leake County Association.

Survivors include his wife, Mrs. Myrtis Smith; daughters, Mrs. Brenda Humiston, Austin, Tex., and Mrs. Mose (Kathleen) Dangerfield of Clinton; three sisters; two brothers; and three grandchildren.

a presentation will be made to introduce the youth to the culture and life-style of one of the continents.

For information or to request registration forms, write to the 10th Baptist Youth World Conference, 1628 Sixteenth Street, NW, Washington, D.C., 20009.

Lowry writes for the Baptist Sunday School Board.)

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### Strange Forest grows

Strange Forest Baptist Church in the Philippines is one of the fastest growing churches with which Southern Baptist foreign missionaries work. In 1979, the congregation baptized 2,500. Missionary Calvin Fox says, "Growth has slowed because this church has now most of the people in their valley. It will begin again when they get established in the next valley."

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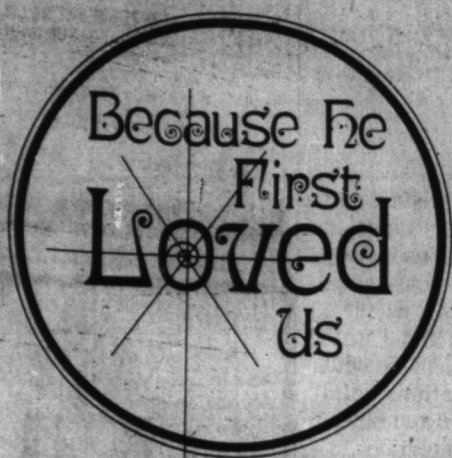
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### Week of Prayer for Foreign Missions

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Lottie Moon Christmas Offering  
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**PEACE DURING UNREST**—Men of rural villages in Guatemala had been organized into civil patrols to provide local participation in restoring order to the region. Jose Reyes Chub Choc, a member of Garden of Eden Baptist Church (background) talks to his pastor, Matias Pan Choc, while on a 12-hour shift at this guard post. Romualdo Yaxcal is former pastor of this church and currently serves as a leader. (FMB) PHOTO By Don Rutledge.



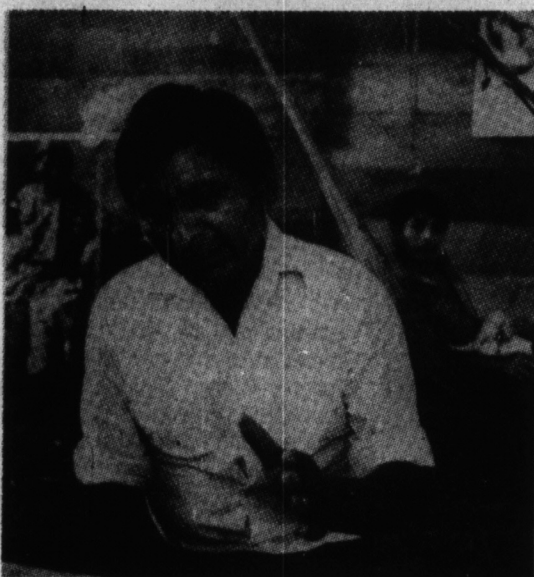
**ON THE TRAILS**—"I really like to go places where there's never been an evangelical work," says Romualdo Yaxcal, one of four K'ekchi Baptist missionaries. Since Southern Baptist missionaries began working with the K'ekchi in 1966, 98 churches and missions have been started by Yaxcal and Others. (FMB) PHOTO By Don Rutledge.



**BELIEVERS ON THE MOVE**—Baptist work among the K'ekchi people centers on their indigenous leadership. Here Yaxcal visits with two pastors in his area, Matias Pan Choc (left) and Jose Choc (center) outside the little store the Yaxcals operate in their Chajmaic home. The gospel is carried up the trails and stream of the jungle area by believers on the move. Southern Baptist missionaries work to train their leaders, provide materials and encourage congregations in Bible study and worship. (FMB) PHOTO By Don Rutledge.



**PARTNERS**—Southern Baptist missionaries Wendall and Jane Parker enjoy fellowship with Romualdo Yaxcal and his wife, Cristina Coy, at the Yaxcal home in Chajmaic. Missionaries such as the Parkers train K'ekchi pastors, teach, visit congregations and write curriculum materials for their use. Lottie Moon dollars mean support and a home for the Parkers in Las Casas, a central plant in K'ekchi life. They also provide the Land-Rover that takes them over the rough terrain separating the congregations with whom they work. (FMB) PHOTO By Don Rutledge.



**A DEEP FAITH**—Yaxcal, 44, accepted Christ after struggling to relate to the teachings of Catholicism as practiced in his K'ekchi upbringing with the truth he found in scripture. "The K'ekchi (believers) have a deep faith," says Southern Baptist missionary Jane Parker. "If the Bible says it, there is just not any question about it; it stands true." (FMB) PHOTO By Don Rutledge.

### Missionaries, Nationals Multiply Effects of Lottie Moon Offering

If Wendall and Jane Parker alone set out to evangelize the K'ekchi Indians of Guatemala, their support from the Lottie Moon Christmas Offering might be like the biblical talents buried in the ground—not very productive.

But the Parkers and the other Southern Baptist missionary couples assigned to K'ekchi work believe in multiplication of evangelistic effort—they concentrate on developing the effectiveness of K'ekchi believers in witnessing and starting churches. And the K'ekchi believers are great multipliers.

One example is Romualdo Yaxcal, a K'ekchi area missionary responsible for 22 churches and missions in central Guatemala. Yaxcal preaches the gospel, counsels pastors and visits remote missions without pastors. He is "on the road" a lot of the time.

During unrest in this part of Guatemala, Yaxcal walked the trails when they were tightropes between guerrilla and government forces. But he never felt unprotected. "I never carried a gun; I never carried a machete," he says. "I always just carry my Bible."

And alongside Yaxcal are Southern Baptist missionaries you support with those Lottie Moon funds. The Parkers visit congregations to teach, encourage believers, train leaders. In addition, they write some of the Sunday School materials prepared in the K'ekchi language. What they won't do is take over.

"If a brother can preach, I won't," Parker says, summing up their approach.

"There are challenges enough for K'ekchi Baptists like Romualdo Yaxcal and Southern Baptist missionaries like the Parkers as they work together to reach the K'ekchi people with the gospel. And as they serve together, the results of your Lottie Moon funds are multiplied.

## Baptist leaders respond to call for 'guidelines'

(Continued from page 1)

Robert M. Tenery, pastor of Burkemont Baptist Church of Morganton, N.C., and editor of *Baptists United News*, a conservative publication, said he does not think Draper's suggestion "covers enough territory," and is far too general.

"A lot of neo-orthodox people could sign the four points he espoused. I don't think Baptists would accept anything that doesn't speak to such basic things as the church, the scriptures, the nature of God and man, and things like that. I think Baptists are generally pretty happy with the Baptist Faith and Message statement," he added.

He added some churches "have clarified that statement at the point of the scriptures and the second coming of Jesus Christ. I would like to see some more clarifying, particularly concerning the scriptures, but if the statement (in BFM) is read honestly, it says the scriptures are inerrant."

Tenery, also a trustee of the Baptist Sunday School Board, said the question "is a matter of integrity," he noted that though professors at all six seminaries are required to sign articles of faith, "the question is will they honestly stand by what they have signed... do they have the integrity to stand by that?"

He said he believes Draper "is trying to dodge the issue of inerrancy and that issue cannot be dodged. We are not going to solve anything by saying we aren't going to talk about the scriptures."

Cecil Sherman, pastor of First Baptist Church of Asheville, N.C., and a leader in the so-called "moderate faction" of the denomination for three

years, said he does not believe Draper's suggestion "will come to anything. The fundamentalists want more ((in the guidelines) and others think it ought not happen at all. That's not much consensus," he said.

Kenneth Chafin, pastor of South Main Baptist Church of Houston, and a co-leader with Sherman in the "moderate faction," termed the suggestion "a subtle attack on the integrity of the institutions and agencies" of the denomination. "It is part of the continuing effort to undermine the confidence of Southern Baptists in their institutions and leaders."

The suggestion, added Chafin, also a Southwestern Seminary trustee, "comes at a time when the climate of the denomination is not good. We have a group of people attacking the seminaries and other agencies of the denomination. The suggestion is bound to cause a lot of people to think: 'Iniquity.'"

"I think the real difference is in how the word is used," said Leon McBeth, professor of church history at Southwestern Baptist Theological Seminary in Fort Worth, Texas. "The words confession—I confess—and creed—I believe—are similar. If it is used to inform, to tell the world what we believe, it is a confession. If it is used as a restriction, then it is a creed, no matter what you call it."

McBeth, who said he has talked with Draper about the proposal, noted he has "considerable confidence" in the president, but has questions about the future of such a suggestion.

"Although Jimmy (Draper) says he does not want to use any statement in a creedal sense, I think the proposal

would lend itself to being used in a brutal, medieval sense of a creed... some future president could use it as a witchhunt.

"I believe the environment in the denomination is too poisoned to try to come up with some confessional statement at the present time," he added.

Dotson Nelson, pastor-emeritus of Mountain Brook Baptist Church in Birmingham, Ala., and a member of the SBC Executive Committee, said he voted against the Baptist Faith and Message statement when it was adopted in 1963, "not because I disagreed with anything that is in it, but because I knew that the preamble which stated it was not a creed would soon be forgotten."

"Openness is one of the strong facts of Baptist life. I believe when you sign something, you close your mind as far as that is concerned. I am very conservative, but I believe if we are to interpret the Bible as the Holy Spirit leads us, then there will necessarily be some divergence in what we think is our guidance."

Nelson added he fears the BFM "has become our creed," and noted efforts to make the statement more specific in certain areas. "If it came to a vote, I suspect I would favor making it less specific than more," he said.

The retired pastor said the only "good church covenant" he knows of is one adopted "years ago" by Second Baptist Church of Richmond, Va., "composed entirely of Scripture."

Nelson added: "We pay a heavy price for our freedom. It is not as efficient as it might be, but I will take freedom even at the loss of efficiency."

## Korean loses memory, finds Jesus Christ

PUSAN, South Korea—A serious accident at sea led Yang Young Lee to the Lord, though it took several months.

Lee, a Korean seaman, lost his memory and speech when he accidentally bashed his head against a steel bar during a voyage to Panama. He spent 20 days in a Panama hospital before being flown back to South Korea and Wallace Memorial Baptist Hospital in Pusan.

Lee could speak but remembered nothing as a neurosurgeon began treating him while Baptist nurses and chaplains told him about Christ. He slowly improved medically but showed no interest in the Christian faith.

The hospital staff didn't give up. Acts of kindness and love opened Lee's heart and he began to listen to the gospel. After three months of treatment, his memory and speech began to return and he accepted Christ as savior. Southern Baptist missionaries began the hospital in Pusan and several still work there.

## Naval Hospital appreciated Leon Emery's work in Italy

Leon Emery, director of the Church Administration-Pastoral Ministries Department of the Mississippi Baptist Convention Board, recently spent a sabbatical leave in Italy as interim pastor of a church in Naples.

Paul D. Cooper, commanding officer of the U.S. Naval Hospital in Naples, wrote to Earl Kelly, MCB executive secretary, to tell of Emery's "beyond the call of duty" service in the area. Cooper wrote:

Dear Dr. Kelly:

"I am delighted to write this letter of appreciation for the excellent services of pastoral care support given by Reverend Leon Emery, at the U.S. Naval Hospital, Naples, Italy. In the recent state of high preparedness prompted by the tragic bombing in Beirut, Reverend Emery volunteered to assist, and even though it was Sunday, filled with commitments at the Calvary Baptist Church, he made two special trips, at a distance of some 25 miles one way, to provide any service desired.

"This spirit of selfless devotion is in harmony with his previous service from 8 September 1963 to 18 October 1963, acting as a reserve chaplain at the U.S. Naval Hospital, in the absence

of the regular staff chaplain. His duties included visiting the hospital twice a week, in uniform (he is a chaplain in the Civil Air Patrol); ministering to the staff, visiting the ladies awaiting childbirth from the outlying areas, who are kept as inhouse patients; visiting the patients in the Alcohol Rehabilitation Service; those in the intensive care unit; and many others.

"Comments generated from the staff and patients clearly indicate that Reverend Emery is a superb pastoral care counselor and minister. His support of those in other faith groups was commendable and noteworthy. This helped to insure that all those hospitalized at the U.S. Naval Hospital, Naples, were given the best available pastoral care.

"I wish to thank you for making Chaplain Emery's visit to our area possible. We recognize that his primary mission was to encourage and enlarge the work of the Calvary Southern Baptist Church of Naples. His willingness to go beyond that demanding commitment and share his time, and talents with us at the Naval Hospital, has earned our respect and appreciation."

## Journeymen: Apply by 15th

RICHMOND, Va.—The deadline for the Southern Baptist Foreign Mission Board's 1984 journeymen program is Jan. 15. Applications should be postmarked by that date.

The journeymen program seeks Southern Baptists age 26 and under who have four-year college degrees. They must be single or married at least a year with no children. They must be U.S. citizens and qualified for specific missions tasks.

Requests for overseas for journeymen include teachers, youth and student workers, music workers, nurses, secretaries, and Bible correspondence workers. The 150 requests come from 46 countries. Terms for journeymen are two years.

Those interested should contact the Foreign Mission Board immediately. Call or write Everett Burnette or Judy Brummett, Personnel Selection Department, at (804) 353-0151 or Foreign Mission Board, P.O. Box 6767, Richmond, Va. 23230.

## Clarke assists basketball teams

The gymnasium at First Church, Newton, was a scene of activity and excitement Nov. 19, as some 36 4th to 9th grade youths participated in a basketball clinic. The youth group included boys and girls from four churches in Newton Association. Players and coaches from the Clarke College basketball teams assisted with the clinic as instructors. Youth participating were: First Church: Elyse Rayburn, Amy Armstrong, Kim Norman, Jenny Monroe, Angela Porter, Shelly Crawford, Angelique McClenodon, Daine Risher, Deanna Risher, Davy Kirkland, Danny Kirkland, Paul Hand, Chad Lindsley, David Pitts, Chad Chapman, Jamie Gressett, Jody Wagner, Joey Gressett, Laura Taylor, Amber Matthews, Gina Godwin, Amy Matthews, Dana Lee, Charity Hillhouse, Heather Hillhouse; Mark Blount, Tim Rose; Hickory Church: Jennifer Thompson, Misti Ballaspy, Ken Oglesbee, Mark Fanning, Jason Cain, Matt Gallaspy; Calvary Church: Jon Pace; and Beulah Church: Kevin Knox, Robert Dearing. Gary Rayburn is youth director at First Church, the event sponsor.

## On furlough

Missionaries now on furlough in Mississippi are:

Annette and Russell Herrington, Costa Rica, 520 Magazine St., Tupelo 38801; Thomas and Marilyn Nabors, Israel, 207 S. Washington, Starkville, 39759; Thomas and Gloria Thurman, Bangladesh, 416 Ford, Columbia 39429; Hal and Lou Ann Lee, France, 4233 Carter Circle, Jackson 39209;

Jerry and Bobby Rankin, South and Southeast Asia, Pine Trails Apt. M-5, Spring Ridge Road, Clinton 39056; Errol and Mary Simmons, Spain, 407 N. 38th Ave., Hattiesburg 39401; Wayne and Florence Frederick, Guadeloupe, c/o Camp Creek Baptist Church, Rt. 2, Guntown 38849; Bob and Mary Simmons, Philippines, 715 Northside Drive, East, Jackson 39206; James and Charlotte Watts, Italy, 1206 Polk Ave., Pascagoula 39567.

## Vatican relations ban repeal signed by President Reagan

By Larry Chesser  
WASHINGTON (BP)—Legislation repealing a long-standing ban against U.S. diplomatic relations with the Vatican has been signed by President Reagan but the White House has not officially indicated whether or when it will move to establish an embassy there.

Mississippi Baptists, at their annual convention, opposed such a move by the president.

Repeal of the 1867 ban opens the way for the administration to reestablish diplomatic ties with the Vatican following a 115-year absence of a diplomatic mission to the Holy See. Though the president has not publicly signaled his intentions, Sen. Richard G. Lugar, R-Ind., who led the effort to lift the ban, told colleagues on the Senate floor he anticipated Reagan, "in all likelihood, would take this action once this impediment is removed."

Should Reagan opt to move ahead with a Vatican embassy, Congress would still be directly or indirectly involved in funding decisions for a new diplomatic mission.

Appropriations committee aides told Baptist Press that funding for a Vatican mission could move on any of

three tracks. Two possibilities—a supplemental appropriations measure expected to be considered early next year and the regular fiscal 1985 State Department funding bill to be passed before Sept. 30, 1984—directly involved House and Senate appropriations committees and require congressional passage.

The third route involves reprogramming fiscal 1984 funds already appropriated to the State Department. Though a shift of funds to establish a Vatican embassy would only require both appropriations panels be notified, committee spokesman told Baptist Press "as a matter of political reality," the State Department is unlikely to move against the wishes of the appropriations panels which determine its annual funding.

Because they have yet to deal with the issue it remains unclear where members of the House and Senate appropriations panels stand on the question of setting up a Vatican embassy.

Prior to the 1867 ban on diplomatic ties with the Vatican, the U.S. maintained consular relations with the Vatican from 1787 until 1848, and full diplomatic ties from 1848 to 1867. President Truman's 1951 attempt to restore

diplomatic relations and a 1977 Senate effort to repeal the nineteenth century ban failed.

Despite the absence of formal diplomatic relations, Presidents Roosevelt, Truman, Nixon, Ford, Carter, and Reagan have named personal representatives to the Vatican.

(Chesser writes for The Baptist Joint Committee.)

## New hospital unit will open

RIPLEY, Tenn.—Baptist Memorial Hospital-Lauderdale will open Dec. 11 replacing the oldest rural hospital in West Tennessee when patients are admitted for the first time.

The 70,000-square-foot 70-bed hospital built by the Baptist Memorial Health Care System replaces Lauderdale Hospital, Inc., a 64-bed facility built in 1950. It was the first hospital to affiliate with the Memphis-based health care system—which now has seven other affiliate hospitals in the Mid-South—doing so in 1980.

## "The spirit of giving" shines in Mississippi

With only a month left to go in the 1983 Cooperative Program budget, Mississippi Baptist giving is only slightly behind what they had expected to give.

November giving totaled \$1,454,815, raising the 1983 total to the Cooperative Program to \$13,765,434, according to an announcement by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

The budget for 11 months would be \$13,815,083. This is only \$49,649 under estimates on a pro rata basis.

The November giving by the nearly 2,000 churches of the Mississippi Baptist Convention rose 14 percent over November giving of 1982, which was \$1,276,621.

And total giving for 11 months in 1983 rose 10.4 percent over that of 1982 which was \$12,465,589.

More than one third, 34.5 percent of the total giving to the Cooperative Program, will go to Southern Baptist

Convention causes outside the state. The rest will fund the missions and educational programs of the Mississippi Baptist Convention, including the work of the three Baptist colleges, The Children's Village, and the leadership training programs of the convention board.

"The spirit of giving shines in the work of Mississippi Baptists throughout the year," said Kelly. "The financial picture looks good and can only be attributed to Mississippi Baptists and their view of the importance of missions giving."

Baptists around the world averaged one baptism for every 11 members—compared to our own Southern Baptist Convention ratio of one for every 34 members. The Bangladesh Baptist Union (23 churches, 1,135 members) reported one baptism for every 2.8 members.



# Fugitive from Communism

(Continued from page 2)

ity. he began to do lectures for the other prisoners from memory, on biology, natural science, zoology, medicine. And he began to sense "the deep mystery of the human species as never before"—to feel "the vital link between creature and Creator. Only man can reflect and meditate on the meaning of life—where he came from, where he is, where he will go." He began to see "the constancy of biological laws, the orderliness of the physical laws as further signs to God, the Creator." And the prisoners felt a unity through their religious faith.

Petrushevich shared a cell for a time with an archbishop, Alexander Russu, age 82. The old man became ill and was near death when he said to the doctor, "Son, you will survive this prison. You will go to America. You must go by way of Italy and talk to the Pope. Tell him how Christianity has flourished in suffering and deprivation even more than in opulence and plenty. Tell what you have witnessed." Petrushevich thought the archbishop was having hallucinations; he could not believe what he was saying, but he promised to do as asked.

In 1964, he thought he would realize his dream of seeing his wife again. Yet the hardest blow was still to come. Two soldiers accompanied him to Bucharest, but his wife had been told he was dead, and after seven years had married again. She had a child.

With ice in his heart, he went on to a new "home" with his guards, a blizzard-swept village of mud huts peopled by other former prisoners, so unkempt they looked like wild men.

President Lyndon Johnson in a trade agreement with Rumania bargained for the release of political prisoners. Petrushevich was given a job as "beginning doctor" in a small village at \$80 a month. He could not move from place to place without permission, had no freedom of speech, no freedom of religion, and was refused a visa or permission to leave the country.

A relative of his in the U.S. sought President Nixon's help. Through the aid of the U.S. Embassy he was issued a passport, but it was not given to him. He does not disclose all the details of his escape, but says his acquisition of the passport was a miracle. When on Nov. 3, 1969, he fled through the Iron Curtain into Austria; he remembers, "I felt like kissing the ground."

In Italy he was invited, as the archbishop had predicted, to an audience with Pope Paul VI, and told him "not to yield to the pressure of Communism. My people prefer war to spiritual slavery." And then he came to America, in December, 1969.

His only brother had died in prison. That brother's orphaned daughter, Silvia, had been harassed by the Communists, but Petrushevich was able to bring her to the States.

With the Public Health Service, he worked in five states, one year in Mississippi.

"I love the American people," he said, "and appreciate all they have done for me. I feel it is my duty to inform all who will listen about the evils of a system that has enslaved millions. My mission is to warn them. I believe Americans will never give up their precious heritage, the spirit of freedom. Members of the Communist party live by brutality, lies, deceit. The

brother is told he must inform on his sister, the parent on the child, the child on his parents."

Wistfully he added, "Once Rumania was like America. . . ."

As I started to leave, he kissed my hand and cut for me his only rose. I felt it should have been the other way around. I would have liked to do that for him.

(Continued next week)

## Alvon Doty dies

Alvon H. Doty, 81, of Jackson, died Nov. 29 at St. Dominic-Jackson Memorial Hospital. Services were at 2 p.m. Nov. 30 at First Church, Jackson.

Doty, a native of Winona, was senior vice president of Standard Life Insurance Co. He received the bachelor's degree at Mississippi College in 1923, and began his insurance underwriting career in 1930.

From 1924 until 1930, he was assistant to the pastor of First Church, Jackson, W. A. Hewitt. In that position he was responsible for general staff duties, including leading the congregational singing and directing youth music groups.

He was a life deacon at First Baptist Church, a former chairman of deacons, and teacher of the Price Bible Class.

Survivors include his wife, Ruth Hewitt Doty, son, Alvon H. Doty Jr. of Jackson; daughters, Mrs. Fred Farmer of Silver Springs, Md., and Mrs. William D. Mann of Jackson; one sister; one brother (Tom, who was former choir leader at First, Lucedale); nine grandchildren; and three great-grandchildren.

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## Names In The News

George E. Estes, Sr., 86, retired vice president and senior trust officer and an active director of Hancock Bank, Gulfport, died Nov. 21 in Gulfport.

Estes was born in Noxapater, Feb. 26, 1897. He completed high school in 1915 and attended Mississippi College. He entered banking in 1918 with the Citizens Bank in Tunica, and was cashier and director until 1925, when he moved to Gulfport. He retired in 1968.

He was a deacon at First Church, Gulfport. He was also director and teacher of young adults in Sunday School and had served as chairman of the finance committee and church treasurer.

His survivors include his wife, Rose Morman Estes, and a son, George E. Estes, Jr., both of Gulfport; a daughter, Mrs. Sarah Lynn Greenlee, Lake Charles, La.; a stepdaughter, Mrs. Doreen Toye, Toronto, Canada; five grandchildren; three great-grandchildren; and three step-grandchildren.

Carroll Simpson Hurdle, 67, of Slayden, died Nov. 17 at Slayden. He was a farmer, a former chairman of the Democratic National Committee of Marshall County, a director of the Bank of Holly Springs, and a deacon of the Slayden Church. He was graduated from Mississippi State University and was a veteran of World War II who flew 27 missions over Europe. Funeral services were held Nov. 1 at Slayden Church, Lee Castle officiating. Survivors are his wife, Louise Winter Hurdle, Slayden; two sisters; one brother.



KATHY AND KEN JORDAN, Columbia, Mississippi, recently led a conference on affirmation during the Fall Festival of Marriage at Ridgecrest Baptist Conference in North Carolina. In December, Ken Jordan will become the new marriage enrichment consultant for the Sunday School Board's family ministry department in Nashville.

Marlon Seane is available for revivals, supply preaching, and/or pastorate. He is a graduate of Clarke College, Mississippi College, and New Orleans Seminary. He may be reached at 142 Cooperhurst Road, Pearl, Miss. 39208 (phone 939-0684).

David Balyeat, son of the late Kent W. Balyeat, missionary who died in an accident last week in Buenos Aires, Argentina, and his wife are students at Mississippi College. Their address is Fairmount Apts., A-4, Clinton, Miss. 39056.

Jerry Polk, pastor of Boyd Avenue Baptist Church, Casper, Wyoming, in Old Faithful Southern Baptist Association, for five years, was elected president of the Wyoming Baptist Convention in October. Polk is a graduate of Clarke College, Newton, Miss. He and his wife, Betty, have two children, Amy and Aaron. He served as pastor in Mississippi and Louisiana for 18 years before moving to Casper.

J. H. Burrell, recently retired Baptist minister, states that he is interested in and available for serving in interim pastorates or supply pastoral needs. He is well known, as he has served pastorates in the Delta area for the past 40 years. His address is 306 South MacArthur Circle, Indianola, Miss. 38735 (phone 887-4102).

Gale Anderson, former pastor of Williamsburg Church, Collins, was honored by the church on Nov. 20 on the occasion of the note burning for the sanctuary. Anderson was pastor when a \$20,000 debt on the building was retired. He and Mrs. Anderson were presented a plaque of appreciation and flowers. Anderson gave each church family a pictorial history of the church that he had written and published.

Bob Faler, deacon chairman, recognized the building committee. Mooney Jordan, chairman, was also presented with a plaque of appreciation.

Mrs. Jesse Jordan was given a corsage as the oldest church member.

New Hope Church, Marion County, recognized 36 members for perfect attendance in Sunday School for 1982-83.

Receiving one-year pins were Bud Stringer, Barbara Magee, Kasey Pittman, Kim Lowrey, Dustin Stringer, Chad McKenzie, Peggy Stringer, Donald Lowrey, Patsy Stringer, Lowrey, Blake

Slocum, Jeremy Pounds, Terry Thomas, Karen Pittman, Betty Pittman, and Betty Stringer. Two-year pins: Bobby Smith Jr., Vicki Smith, Kyle Pittman, and Julie Lowrey. Three-year pins: Cory Pittman, Brandi Magee, Kristie Magee, Sherrell Magee, and Becci Threet. Four-year pin: April Stringer. Five-year pins: Willie Blackwell and Seth Stringer. Six-year pin: Nancy Thomas. Seven-year pins: Shelly Stringer and Anthony Stringer. Eight-year pin: Brandon Slocum. Nine-year pin: Eric Stringer. Thirteen-year pins: Donna Ratliff and Danny Thomas. Fourteen year pin: Jimmy Thomas. Twenty-eight year pin: B. B. Stringer.



NEW HOPE CHURCH, GULFPORT, named Oct. 22 Charlie King Appreciation Day. A reception was held in her honor at the home of Edgar and Joyce Gilmore. The women's Sunday School class which Mrs. King teaches, called "Charlie's Angels," gave her an original framed poem and montage. She also received two corsages, plus other gifts, including a money tree. Various called Miss Charlie, Aunt Charlie, or the "unofficial Miss Hospitality," she has led GAs and Acteens, been WMU director, church librarian, and choir member, and has held associational offices. She and her husband, Bill, live at Orange Grove. Their daughters are Mrs. Debrann Hatfield, Holmes Beach, Fla., and Denise King, U.S. Air Force, Minot, N.D. Her sister, Mrs. Anna Morgan of Mathiston, was a guest at the reception. Jerry Estes, New Hope pastor, read Bible passages and gave the invocation.

## Just for the Record

The Blackwood Brothers will be presented in concert at McDowell Road Church, 1020 McDowell Road, Jackson, on Dec. 30, at 7:30 p.m., according to an announcement by Johnny Speedling, associate pastor and minister of music.

The Blackwood Brothers got their start in Choctaw County, Miss., in the 1930s. They first came to national prominence in 1954 when they won the "Arthur Godfrey Talent Scout Show." Today their television show is syndicated seven times weekly over four cable TV networks. Also they sing in many revival crusades and in concerts, in the U.S. and in other countries.

Calvary Church, Braxton, broke all Sunday School attendance records Sunday, Dec. 4, with 88 present. This was one month after they called a new pastor. Glenn Jones is Sunday School director; H. J. Bennett is pastor.

Gore Springs Church, Grenada County, observed Old-Fashioned Day on Oct. 23, along with its 28th birthday and Pastor Appreciation Day. The morning service included special music, memorial service, sermon by Roger Dorsett of Amory, and presentation of gifts to Bernette Fielder, pastor. Mrs. Fielder was presented a dozen red roses. Dinner was served in the fellowship hall. The afternoon service included a musical program by Rick Munn and Mike Sutton of First Church, Grenada. Mrs. Earl Gillon, church clerk, read the history of the church and letters from former members. G. H. Middleton, first pastor of the church, preached. Around 150 people attended.

The worship of God is always conspicuous for its negation of self; for when self is not negated, it is necessarily worshiped.

## Christmas musicals

The Adult Choir of Daniel Memorial Church, Jackson, and a string ensemble from the Jackson Symphony will present Christmas portions of Handel's Messiah on Dec. 18. This performance will be held at the church, 3784 Terry Road, Jackson at 7 p.m. and is open to the public at no charge.

In the same program the youth choir, with the string ensemble, will present In Dulci Jubilo by Dietrich Buxtehude.

These choirs are under direction of Richard Joiner. Accompanists are Susie Cook, organist, and Mrs. Bettye Payne, pianist. Byron R. Malone is pastor.

First Church, Taylorsville, will present a living nativity scene on Dec. 21, 22, and 23, beginning at 7 each evening. The scene will have 11 characters in costume in a tableau format, depicting the birth, worship, and praise of the Christ child. Live animals will be included in the scene. Background music will be produced by the combined choirs of the Taylorsville Baptist music ministry.

The Chancel Choir of Alta Woods Church, Jackson, under direction of Gary Anglin, will present its fourth annual "Singing Christmas Tree" on Saturday, Dec. 17 at 7 p.m. and Sunday, Dec. 18, at 5:45 p.m.

The 100-voice choir will be accompanied by members of the Jackson Symphony Orchestra.

There will be no admission charge or offering taken.

This year the "tree" will be televised "live" on WAPT-TV, Channel 16, at 6 p.m. Sunday, Dec. 18.

Guy Henderson is interim pastor.



GLENDALE CHURCH, LELAND, held homecoming and note burning on Oct. 30. The congregation moved into a new building in October, 1966, which is now paid for. Those helping with the burning of the \$91,000 note were, left to right, Claude Stillman, chairman of deacons; Bernard M. Oglesby, only member remaining who was there when the church began as a mission of Second Church, Greenville, in September, 1954; Roy D. Raddin, director of missions, Washington County Association; and Clyde Pullen, former pastor at Glendale, who brought the message. Dinner was served in the fellowship hall. In the afternoon, "The Messengers," a local gospel group, presented special music. Glendale was constituted as a church in April, 1955, and was voted into Washington Association in October, 1955.



GAs AND ACTEENS OF FIRST CHURCH, PETAL, were recognized in a recent service on the theme, "This Little Light of Mine. . . ." The girls in the service were, left to right, attendants: April Inmon, Chris Gates, Casey Easterling, Wesley Wade; GAs: Ashley Wade, Christie Perkins, Sissy Hollifield, Kelli Easterling, Amy Inmon; Acteens: Amy Fordham, Wyn Gates, Kristie Easterling, Hilda Aldridge. Lu Ann Shaffer is GA director and Karen Jones is Acteens director. W. A. Fordham is pastor.



THE KINDERGARTEN FACULTY from the Choctaw Reservation recently spent an in-service training day at the Mississippi College Lab School. Pictured in the observation booth of the Lab School are, from the left, Doris Billie, Evaline Lewis, Pam Myrick, Agnes King and Melita Williams. The group of teachers observed three and four-year old children in a regular morning session. Speakers in the booth allowed them to hear conversations between the children and teachers. They toured the classroom and playground to observe the room arrangement, equipment, and learning materials. The Home Economics Department at Mississippi College is coordinator of visits from groups who feel they will benefit from observation of preschool children in a lab setting.



TUSCUMBIA CHURCH near Booneville held a note burning service in conjunction with Harvest Day Dinner on Nov. 20. In November, 1979, Tuscumbia Church borrowed \$25,000 to build additional Sunday School rooms and a fellowship hall. "The church had a ten-year note, but with faith in the Lord and generous contributions, the note was paid in approximately 3½ years," said Lisa Hatfield, church clerk. Harris Counce brought the sermon. Edward Lowrey, former pastor, and his family were special guests.



THE GAs OF ZION HILL CHURCH, BLUE SPRINGS recently held a recognition service—"Jesus I Believe in You." Those who received badges are, left to right, SUZANN RANDLE, PAM PANNELL, DAWN WILLIS, MELISSA PANNELL, and BEVERLY HIGGINS. Their leaders are Johnnie Hall and Betty Randle.



FIRST CHURCH, RIGHTON was the setting recently for a GA recognition service. "My Promise to God" was the theme. Girls completing Mission Adventures, I, to r., are Sachia Rahaim, Mallory McCaskill, Mamie Allen, Allison Lassiter, Rebecca Hillman, Tamara Myrick and Kaylee Goar. Second row I. to r. are Jennifer Hillman, Macy Ruffin Chastity Dewitt, April Stinson, Marcy Thoms, Dawn Smith, and Anna Bess Hillman. Back row, I. to r.: Melissa Morgan, Tonya Sellers, Elizabeth Allen, and Mendy Sims.



GOODYEAR CHURCH, PICAYUNE, recently retired two debts. One was a debt on a renovation project completed in 1981. The second was a bond indebtedness on the present auditorium. The church is now debt free. Pictured are those who burned the notes on Nov. 6—the pastor and several of the deacons who served as trustees during the period of indebtedness—(I to r.): Darryl Wood, pastor; Billy F. Seal; Robert McNatt; Ralph Morren; Warren Barnett; Aaron Russell; and Norman Sims.



ACTEEN ACTIVATORS from Bolivar Association, along with a home missionary and three summer missionaries, worked in New Orleans for a week at Grace Baptist Church. They served in a week-day ministry to children, preschool through 6th grade. The Acteens and their leaders were from four churches—First, Boyle; Yale Street, Cleveland; Shaw, and Gunnison. Glenda Braswell is Acteens director, Bolivar Association.



## Strong Hope dedicates building



Jerry Kennedy, pastor, left, accepts the keys to the new family life center at Strong Hope Church, Copiah County, from Joe W. Butler, chairman of the Building Committee. The presentation was made during the recent dedication service.



A large crowd gathered for the noon meal in the new family life center at Strong Hope Church, Copiah County, on the Sunday of the building dedication. The multipurpose building houses educational, recreational, and dining facilities.

## Networks anti-Christian but not anti-Semitic

TUPELO, Miss. (EP)—Procter & Gamble, American Motors, and American Home Products have been named as the leading sponsors of anti-Christian television programs. The report, released by the National Federation for Decency, was based on monitoring covering prime-time television from Jan. 30 - June 15, 1983. Programs selected for the report featured episodes of comments which mocked or belittled Christianity or Christians.

Donald E. Wildmon, a United Methodist minister who heads the NFD, said the networks continually air anti-Christian programs. "The net-

works do not allow anti-semitic programs to be aired," Wildmon said.

"That is as it should be. However, they impose a double-standard in regard to Christians. Anti-Christian programs are common on the networks. Anyone trying to produce an anti-semitic program would be blackballed by the networks and Hollywood. However, those producing anti-Christian programs are welcomed with open arms and paid large sums of money for their services."

The minister said that the anti-Christian bias of the networks is no surprise. He noted that the Lichter/Rothman report on the people who control network TV explained the reason for the networks' anti-Christian programs.

According to Lichter/Rothman, the people who are responsible for television programs aren't religious at all. While 59 percent were raised in the Jewish faith, 25 percent in some Protestant faith and 12 percent as Catholics, currently 45 percent claim no religious affiliation.

Also, 93 percent say they currently seldom or never attend any religious services. Those responsible for the TV programs wanted religion to have extremely little influence, listing religion next to last in preferred influence.

The balance between pride in past achievements and consciousness of present shortcomings is difficult to strike.—John O'Ren.

## Homecomings

Bellevue, Route 4, Hattiesburg: Dec. 11; Sunday School at 9:45 a.m., morning worship at 11; lunch in fellowship hall; guest speaker, Burl T. Patterson, a former pastor; A. J. Pace, pastor.

Churches must win new persons at the rate of 45 million every year between now and A.D. 2,000 just to stay even with population growth.

## Devotional How can this be?

By David E. Hall, pastor, First, West Point

Gabriel delivered to Mary the greatest revelation of divine planning ever to be heard by human ears. The Son of the Most High was about to be born into the world and Mary herself was to be the favored mother of this special child. Mary asked only one question: "How can this be, since I am a virgin?" (Luke 1:34).



Hall

Mary had no questions about the restoration of the throne of David or about the miracle of an everlasting kingdom. Her only question was about her ability to fulfill the role which was revealed to be God's purpose for her in his great plan. Mary was an unmarried virgin which, in her thinking at this point, meant that she lacked those qualifications, resources, and opportunities which this mission in life would require.

Gabriel's answer to Mary's question was that the fulfillment of her role in the plan of God was a matter of divine power, not human ability: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you . . . For nothing will be impossible with God" (Luke 1:35, 37). Mary's response was one of faith and commitment: "Be it done to me according to your word" (Luke 1:38).

What is the coming of Jesus really about? For one thing, it is about God doing something in our lives which is impossible for human flesh alone to accomplish. It took the miracle of God's grace and power for Jesus to be formed in Mary's womb, and when Jesus enters into a human heart today, that same grace and power are at work. The coming of Jesus is about the miracle of new life, the miracle that happens when God's grace and power are met by our faith and commitment. This is the answer to Mary's question—and ours.

## "Missions, service" watchwords lead to Hardy scholarship fund

Members of Hardy Church, Grenada County, voted on June 12, 1977, to start a perpetual fund to help ministerial students in need of financial aid. Since then, special offerings have been taken each November for the fund, and also individuals within and outside the membership, have given to the fund.

The Scholarship Committee, composed of W. R. Moss, Chairman, Bea Caldwell, James England, and Alan Purdie, present the names of selected recipients to the church membership by December 1 of each year. Scholarships then are granted for aid in the spring, summer, or fall semester, the recipient selecting the semester.

The first scholarship of \$90.00, was awarded in January 1980 to Ronald Truitt Meeks, student at Blue Mountain College.

The second scholarship, of \$145.00, was awarded in January 1981 to Marc Johnston Padelford, student at Mississippi College.

The third scholarship, of \$200.00, was awarded in January 1982 to Emon White, student at Clarke College.

The fourth and fifth scholarships of \$200.00 each were awarded in January 1983 to Guy Alvin Hughes, student at Mississippi College, and Mack Wayne Carney, student at Clarke College.

Currently, the committee has 16 applications for aid to be awarded in January 1984. This year there will again be two scholarships given, in-



Hardy church, Grenada County.

creased to \$250.00 each. The current principal fund is \$3,848.

Hardy Church was organized in 1840. Since the beginning, missions and service have been its watchwords. The church had other names in its beginning: Antioch, Troy, Mount Paran. Early worship was in a log school house. Earliest members had quarterly meetings to pray for missions.

The first sermon preached on foreign missions by Pastor J. G. Hall was so forceful that \$20.00 was raised that day for foreign missions.

In 1880 the Ladies Missionary Society was organized with 14 women. The women made and sold quilts and raised \$50.00 for missions. A Sunday School was then organized.

The church records were destroyed by fire in 1890. Under the leadership of Pastor A. A. Lomax, the church was revived until his death in 1907. In 1924,

the church was so poor the members had to bring coal from home to have a fire to worship by.

Then in the period 1925-1940 a renewed interest arose. The records again were burned, and in 1925 a new roll was started, with only ten claiming membership.

Soon a Baptist Young People's Union was organized. The year 1935 found financially poor Hardy Church asking the state mission board for assistance. From then on, Hardy Church has grown. In 1952, a new building was dedicated, in 1953 a new pastorial was built, and in 1960 an education building was added. Then in 1975 a fellowship and recreation building was completed.

In 1977 the scholarship program was added to give a thrust to the missions effort. Gary Black is the present pastor.

## Staff Changes

Parkway Church, Houston, has called Dan Wilemon of Tupelo as pastor. Wilemon was in evangelism from 1979

until August, 1983. He had been pastor in Mississippi and North Carolina for ten years prior to this. He is a graduate of Blue Mountain College and Southeastern Seminary. Since he went to Parkway in

August of this year, the church has added 21 on profession of faith and 15 by letter.

Andre Dobson, pastor of Blackwater Church, Kemper County, has resigned to accept the pastorate of Ravenwood Church, Columbia, S. C.

James E. Watts, pastor for nearly seven years at Springfield Church, Morton, has resigned in order to accept the pastorate of Temple Church, Jackson. On his closing Sunday at Springfield, the church gave a recep-

tion in honor of Mr. and Mrs. Watts and presented them with a variety of gifts.

James Spencer, pastor of First Church, Morton, has resigned to accept the pastorate of West Heights Church, Pontotoc. He is a native of Itawamba County and a graduate of Belmont College, University of Southern Mississippi, New Orleans Seminary, and Luther Rice Seminary. Before going to Morton, he was pastor of Sherman Church. For 11 years he was on the faculty of Clarke College.

Tommy Scarborough has been called to West Jackson Street Church, Tupelo, as minister of music and youth. He and his wife, Celia, and three children will be moving to Lee County in January from Hickory, N.C.

## Bible Book

### Threats to Christian faith

By Harry L. Lucenay, Temple, Hattiesburg  
Philippians 3:1 to 4:1

Written under the shadow of a low-lying and ominous cloud, from a dark, dismal cell, out of dreary and encumbering circumstances, this letter resounds with a note of joy. The Bible is filled with allusions to joy. Joy is the believer's response to the "good news of great joy" (Luke 2:10). Joy is a characteristic of the early church (Acts 2:46). Joy is a part of the fruit of the Spirit (Galatians 5:22). Joy is an essential mark of the Kingdom of God (Romans 14:17). Joy is found in Christians in spite of afflictions (1 Peter 1:8). In Philippians 3, these afflictions take on the characteristics of performance, perfectionism, and permissiveness.

**The threat of performance (3:1-11)**—The Judaizers snapped like dogs at Paul's heels and followed him from place to place barking their false doctrines. Their legalistic system fostered self-centeredness and produced evil results. They identified godliness with circumcision. Thus circumcision became an end in itself rather than the outward sign of commitment to serve God. True circumcision consists of discarding life's impurities and the heart's insensitiveness (Romans 2:25-29; Colossians 2:14). Those who are truly circumcised "worship God in spirit," "glory in Christ Jesus" (to glory means to acknowledge Christ as the source of life, praise him openly and recommend him to others), and "put no confidence in the flesh" (legal and ritual ceremonies do not earn salvation).

Paul freely shared his inherited privileges and performance with his readers. Verses 5 and 6 relate his biographical data and place him in the circle of the elite. However, his circumcision, ancestry, diligence, and law keeping were insufficient. They could not substitute for Christ. In Christ Paul has discovered a new standard of values and this passage is his response to Matthew 16:26, "For what shall a man be profited if he shall gain the whole world, and forfeit his life?" In Christ he had discovered an intimate, personal relationship that allowed him to enter a new dimension of life. Now Paul wanted no secret compartments in his life. Every area was to be filled with Christ and he was to be infused with the power of Christ's resurrection. No longer would he be important. Now he would have divine energy.

**The threat of perfection (3:12-16)**—Paul next uses terms for the athletic arena. In order to participate in the Greek games one had to be a citizen.

He did not run the race to gain citizenship. When an athlete was in top condition and ready to perform, he was pronounced "perfect." This is not moral perfection. It is more like maturity. Paul wanted to reach top spiritual condition. That was his single goal and it demanded his best. The secret of progress was his concentration on a single goal.

Some Christians are so busy dying to self that they never come back to life again to run the race. Others are sure they can make it on their own and never seek God's help. Paul was willing to forget his failures as a Christian, his hardships and difficulties, and his confidence in the flesh. He focused on a single goal and gave it his total effort.

Today we need to remember that a man does not become a winning athlete by listening to lectures, watching movies, reading books, or cheering at the games. He becomes a winning athlete by getting in the game, determining to win, and expending all his energy in the disciplined effort to reach his goal. Likewise, the Christian does not become the salt of the earth or the light of the world by simply listening to Bible studies, sermons, tapes, music, and looking at movies. He must get into the arena of life and live out his faith. God works in men that he may work through men. Maturity comes as men accept the challenge of growing in loving service.

**The threat of permissiveness (3:17-4:1)**—Paul knew the power of example both for teaching and encouragement. He encouraged men to copy him as he copied Christ. Persons, not rules, teach Christian conduct.

Paul was grieved by the enemies of the cross. It was at the cross that men did their worst against God while God did his best on their behalf. These moral pervers were turning liberty into license. Their lives were filled with waste and ruin because appetite was their master, gratification of the flesh was their motive, and material, temporal interests and things filled their minds. Then they enjoyed boasting about their evil practices.

Paul quickly reminds the readers of their dual citizenship. They are to live under the principles, ideals, and laws of heaven. Literally they are to be a patch of heaven on earth so that earth can become more like heaven.

Like soldiers in the battlefield, assailed by enemies and pressures on every side, the Christians are to stand firm.

## Uniform

### Good news for oppressed

Clarence H. Cutrell, Jackson  
Isaiah 61

When this message was first written it was directed to a small group of God's people who had dared to venture back from Babylon after seventy years of captivity to rebuild the waste places of Judah. They met with much opposition and resistance. Hated and despised, they deeply needed this word of encouragement and hope.

Oppression is a common experience today, not limited to the poor and needy. Do you feel at times that all of your hours are consumed in the effort to make a living, with little time left for just living? So much to pay that there is no time to play or pray? Do the political scene, the international situation, the immoral and criminal elements of society rob you of your peace of mind? Surely most of us need this lesson.

**1. The privileges of the preachers (Isa. 61:1-3).** When we compare this passage with Luke 4:16-21, we know that it deals with the ministry of the promised Messiah. But it is also true that, since Jesus came and made the fulfillment of all of this possible, it can now be said to be descriptive of all of the wonderful things preachers in every generation are privileged to do. "There is also a sense in which the passage presents a blueprint for the type of ministry that God's servants are to perform in every age." Page H. Kelley, *The Broadman Bible Commentary*, Vol. 5, p. 362.

Though not anointed as was his Lord, he is called in a special way to preach, to proclaim glad tidings. What a privilege is his to witness the great healing and saving power of the word he preaches. Grief-stricken persons receive grace to bear their sorrows with fortitude and patience. He sees the weak made strong through faith in the word. Homes on the rocks are brought back to the Rock. Captives of all ages, bound in the prison house of sin, are brought to know and love him who is able to "break the bars of iron asunder" and make them free.

Onerous burdens are exchanged for a joy unspeakable, and a peace which passes all understanding replaces the heavy stones of doubt and fear. He sees the saplings of the world tossed, driven about, and in peril of being uprooted, changed into oaks of righteousness, planted by the Lord and bringing glory to him! How great indeed are the privileges of the preacher.

**2. The provisions for the priests (Isa. 61:4-9).** In verse four, the emphasis shifts from the preacher to the people who have received his message in

faith. Here and in 1 Peter 2:9 they are called "priests of the Lord" and "a royal priesthood." That all believers are priests unto God is a teaching of great significance to many Christians. Observe the many provisions which become theirs under the mighty hand of God. They become successful in their endeavors for the kingdom. In the immediate situation they are assured that they will "build the old wastes, etc." The peoples of the world will eventually come to recognize their eminent position among the nations, and will gladly assist them. Both material needs and a sense of fulfillment and high purpose will be richly provided. All of the past shame and humiliation during their days of captivity will be forgotten in the abundance of joy, high honors, and happy lot in life.

How untiring should be the efforts, how deeply committed the lives to his service, how generous the gifts of the priests of a Lord whose immeasurable capacity to love, unfailing strength, and wisdom without limits are all directed toward the ultimate victory of his people over every evil power.

**3. The praises of the people (Isa. 61:10-11).** At this point the prophet becomes the spokesman for the people—all of the redeemed. His exultant rejoicing in God springs out of his sure knowledge of salvation and all that it means to him now and for all eternity. The righteousness, which came as a gift from God, gives him a sense of goodness and self-worth unattainable by the self-centered person.

His praise of God is as pure as the virgin heart of a bride and as guileless as a woman who knows that she is the choice of her beloved. Such praise can know no end. It is also as certain as the life of a plant which exists only because a seed, dying to self, fell into the cultivated soil of the garden and began a new existence, which in itself is a song of praise to God.

In verse 11 there seems to be a hint that the praise of the people is praise directed toward them by the nations who previously criticized and maligned them. Seeing what God has done for them and through them, the nations at last recognize the true worth of the redeemed and direct to them their long overdue praise. The praise of the people could also well be that which God brings to his people through the multiplicity of his blessings. "Well done, thou good and faithful servant" (Matt. 25:21).

## Life and Work

### Betrayal

By Larry W. Fields, Harrisburg, Tupelo  
2 Samuel 18:5-6, 9, 14, 31-33

Seven chapters, 2 Samuel 13:1-19:8, are devoted to the sad and sordid story of Absalom's betrayal of David and his attempt to overthrow his father and establish himself as king. David may have been successful in building a kingdom but he failed miserably as a father. It showed in Absalom's rebellion and in his other children who proved to be spoiled and sinful. He failed to guide and discipline them. They brought him constant misery.

Prior to his attempted coup d'etat, Absalom was banished for killing his half brother, Amnon, who had raped his sister, Tamar. This is one incident that is an example of what David faced with his children. Through Joab's influence, David was persuaded to let his wayward son return home. It was at this time that Absalom set his sights on his father's throne and began a conspiracy to magnify David's failures before the people while building his own credentials to give better leadership. He portrayed himself as the champion of the people, who if given the throne, would lead them to greater strength and prosperity.

He traveled to Hebron, supposedly to worship but actually to make his final move. He decided it was time to take the big gamble, so he allowed his supporters to proclaim him king, and revolution was on.

David was caught completely by surprise, although he had been more sensitive he could have seen the opposition building. He was shocked and felt betrayed. David had to flee from Jerusalem as a large number of the citizens joined the enthusiastic supporters of the young prince. Men loyal to David were able to infiltrate the rebellious forces and learn of their plans. This would prove valuable when the two forces would battle each other.

**(1) The battle for the throne (2 Samuel 18:5-6)**

David and his military leaders showed superior military skill by choosing to fight in the forest of Ephraim, east of the Jordan. This rough, wooded terrain would better suit David's professional soldiers over Absalom's green citizen army.

David did not participate in the conflict but divided his army into three divisions for a surprise attack. He pleaded with his three nephews, Joab, Abishai and Ittai, who were also military leaders, to spare Absalom's life if the rebellion were put down.

Like many people today, David's feeble efforts to salvage a relationship

with his son was a case of too little, too late. The scriptures record no effort by David prior to this crisis to take the initiative in reconciliation. Now that he wanted to work it out, the damage had already been done. Perhaps had he demonstrated a deep love for his son and set a better example for his son, all this trouble could have been avoided.

Soon after the battle began, Absalom's forces were routed. Thousands died. It is a sad commentary that so many suffered because of the conflict and lack of communication between a father and his son.

**2. The death of the rebel (2 Samuel 18:9,14)**

Absalom sought to escape on his mule when his long hair became entangled in the branches of an oak tree. The mule continued, leaving the prince suspended in air hanging by his hair. His long hair, a source of pride (2 Samuel 14:25-26), proved to be his undoing.

The pursuing soldiers were reluctant to harm him, remembering the words of the King. Joab appeared and was angry that the rebel leader had not been slain. He once again showed his self will, stubbornness and cold-heartedness as he hurled three darts into the body of Absalom. He ignored reminders of the king's words. His soldiers quickly followed his example and with their swords finished him off. With Absalom's death the battle was over and the threat to the throne removed. Absalom's body was ignominiously dumped in the valley between the Mount of Olives and Jerusalem. Years later, another betrayer, by the name of Judas Iscariot, would be buried in the same general area.

**3. David's grief and Joab's anger (2 Samuel 18:31-32)**

Despite Absalom's evil and treachery, David hoped against hope that he might have survived. Cushai was sent to bear the sad tidings and do it as gently as possible. It still cut David to the heart when he heard that his son was dead. He burst into weeping and lamented over his son's death. This is one of the saddest and most distressing scenes in all the Bible. His uncontrollable grief reflects not only his keen sense of loss but also the realization that his failures as a father had contributed to this tragedy.

So caught up in his own sorrow was David that he failed to properly receive his victorious troops as commander-in-chief.